

BEDALES

(HAYWARD'S HEATH, SUSSEX)

A School for Boys.

OUTLINE

OF

ITS AIMS AND SYSTEM.

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“Having had here only some general Views in Reference to the main End and Aims in Education,.....I have now published these Thoughts with this Hope, that tho' this be far from being a complete Treatise on this Subject, or such as that everyone may find what will just fit his Child in it, yet it may give some small light to those, whose Concern for their dear little Ones makes them so irregularly bold, that they dare venture to consult their own Reason in the Education of their Children, rather than wholly to rely upon old Custom.”

JOHN LOCKE, *Some Thoughts concerning Education.* 1692.

THE following is a rough Outline of a School for Boys of about 9 to 15 years of age which will shortly be opened by J. H. Badley (M.A. Camb.), to whom persons interested are invited to apply for further particulars and for a detailed Prospectus.

What the Outline sets forth, with only enough of detail to serve for "Fads" Ancient purposes of illustration, is the general principles on which the and Modern. School will be carried on. Some such body of principles must underlie the work of every educationalist who is not a mere empiric and bungler. The most ancient and traditional of English Public Schools has its "paper constitution" as much as the newest new-comer into the teaching field. The difference is only that the one system represents theories which date back to the Renaissance, the other those of to-day. The present scheme seeks to embody ideas on which most exponents of the modern scientific view of education are agreed, and to embody these ideas in practical methods suggested by the writer's experience of the New School, Abbotsholme, at which he has been an Assistant Master from its foundation to the present year, and to which he wishes to acknowledge his deep obligation.

The present time seems opportune for new departures in education. Never, New wine in old perhaps, was discussion on the subject so keen and so wide-bottles. spread. Recently the pressure of the demand for a readjustment of old methods to new conditions has penetrated to the most firmly-rooted and conservative of our schools, and there are few points in the following pages which have not received sanction in some form, more or less tentative and detached, from one or other of these ancient institutions. But the great Public Schools, with their satellites the preparatory Schools for younger boys, are themselves only wheels in a greater machine¹. In the adoption of ideas they are

¹ To bring clearly into view what I believe to be the reforms needful in modern education it is necessary to criticize the implied defects in the old schools; but it must not therefore be supposed that one who learned in boyhood to love the place that keeps the memory of our greatest English Teacher, and that has been made by "Tom Brown's School-Days" the exemplar of an English Public School, and who later trod, "an eager Novice robed in fluttering gown," the proudest court in Cambridge, does not respect and admire the many admirable points in these and the like grand ancient institutions.

hampered not only by their own traditions but by the rigorous demands of the Universities, the great professions, the official dispensers of the prizes of early life. Commercial colleges and "modern sides" are as much under the yoke as any Classical or Grammar School. If these ideas are to have a fair trial, it must be in schools free to follow the new lines out, and frankly inspired from the outset by the new spirit. For, after all, the spirit in which a system is worked is the most important part of the system. You may let a boy amuse himself in a workshop (to take at random a point which will presently be touched on) without conveying to his mind any sense of the "dignity of manual labour." You may allow a bigger boy to box his ears for not washing properly and yet inculcate but a very topsy-turvy idea of the "importance of personal habits." A Fagging system may set him cooking and boot-blacking for a senior without bringing the fag much nearer to sympathy and consideration for those who have to perform menial offices. And it is of little use to talk about the admirable atmosphere of common effort which surrounds the cricket-field if that atmosphere is to be exchanged for another the very opposite of it the moment that the players enter the Class-room for lessons. It is not the adoption of any one shibboleth or body of shibboleths which is relied on here, so much as the deliberate spirit in which the whole is applied. What is that spirit and wherein is it, for good or evil, distinctive? A few general remarks will show.

At present in all the seeming jumble of old schools teaching classics and *The "Competition* new ones teaching science, of gentlemen's schools and commercial *Mill.*" schools, there is one demand that is being met: knowledge that will promptly pay. An attractive article, whether cheap or costly, with the examination stamp on it to attest its excellence, and give its possessor a fine start in the professions and business. A valuable article for the few who jostle their way to the top: and as these get widest audience, and every parent thinks his son must draw the prize in the lottery, demand is constant and supply follows demand. But for the majority, who do not come near enough to the prize even to profit by trying for it? For these has there not been a waste of time and effort that might have been better employed? True, there are some indirect lessons which may be picked up in the struggle unconsciously. That might is right—might of brain or of brawn; that the chief motive of life is self-interest, and its chief aim triumph; these are some of the instincts which schools implant in the boy, and which the feverish modern world, as soon as he goes out into it, will be ready enough to foster in the man. A poor consolation prize this for expensive failure. But even for the successful is there no loss? Is knowledge that will promptly pay, even for those who win it, a sufficient school ideal? Of course, where a plant is destined at all hazards to carry off a purse at a horticultural show, it is not possible in the forcing-house to consider what effect this or that convenient stimulus may have on the after-growth of the mature plant. But why make this the typical case for all plants? And if the whole machinery

of educational competition—marks and prizes and honour lists—is conceded to be at best an objectionable necessity, why make it a necessity at all when those who have tested an opposite plan in practice have never felt the want of anything of the kind?

The central mischief is too early specialisation. Regarded broadly as "training for life," Education has three stages: Home-education, School-
Early Specialisation. education, and what may be defined (be it of office, technical school, or University) as Professional-education. To allow this third stage, whose object is simply the development or application of special powers, to encroach upon the earlier and wider education which has to shape the body mind and character as a whole, is to rob a boy of something which can never in after-life be made up to him. Under the old-fashioned system, when schools and Universities were the monopoly of the rich, when "Law, Physic, and Divinity" were almost the sum of the liberal professions, and time was no object in turning out a "scholar and a gentleman," early specialisation was content that the majority of young "educated" Englishmen should know practically nothing of their own country or of the planet on which they lived, provided that a minority of them for a few years of their life could tag a passable verse in Latin. Under the changed conditions of to-day with the widening in the scope of education and in the class which seeks it, the parents who have successfully rebelled against the tyranny of the Latin verse too often fail to see that the fault lies deeper than in a mere waste of time on dead languages. The cry is still for education that will promptly pay, but pay in a non-academical currency. They demand, in other words, that the precious years rescued from a too narrow form of special culture should be devoted, not to the indispensable all-round culture of the complete human being which is the true sphere of school-education, but to another kind of specialisation in the form of the Professional education of business training, which has its proper place at a later stage. Now, everyone will agree that all men, be they merchants or lawyers, soldiers or scholars, are men first, and need in the first place a training as men and members of a state: a training which up to a certain point should be common to all. The question is, to what point? The answer given here is, with due allowance for differing circumstances, to about the age of 15. It is usual, especially if a Public School and University course is to follow, to begin specialising much earlier. Often enough, the scamped work which this represents is discovered and punished even by the examination test. It would be always so, were the test a less faulty one; as it is, the price may stand over to be paid in after-life.

After all, what we want for our children, to enable them to make the best of their lives, is not so much acquirement as aptitude. It is knowledge second, and power first: power to use and to be useful, to gain and to give; we want them to grow up strong and healthy in muscle and brain, keen and true in tastes and sympathies, honest workmen and good leaders, to the measure of

their abilities. What these are it is the business of a School to discover and to develope as a whole, not pushing one at the expense of the rest. It should lay a foundation on which any special structure can be placed without fear: not, as in the old style, a mere fragment of impossible culture, incongruous with any practical building above; and not, in what threatens to be the new style, a scamping of the foundation altogether in order to begin building at the top. A school that does not give as complete a training as it can to body, mind, and character fails of the object of a school whatever its "honour-list" may be.

A word must be said on the inclusion of Character in the school sphere. **Character-training.** That it is the business of Home to look after that side of life is a convenient formula with which schoolmasters are apt to dismiss a difficult part of their task for which the "competition mill" leaves them small leisure. Of course, nothing can make up for the absence of a good home training. But, after the parent, few people have so many combined influences to bring to bear on the individual character as the Teacher, and at a time when character is very plastic. A school is not responsible for the disposition of those entrusted to it, any more than for their capacity; but a boarding-school has immense opportunities for the systematic treatment and development of both. And now that the training of Body has been added to that of Mind as part of the proper business of a school, it is high time that the training of character should cease to be left almost wholly to home and to chance. Thoughtful minds have begun to recognise, for instance, that it is not caution so much as moral cowardice which leaves boys at the most critical period of their development to grapple all unaided with difficulties which are among the most real and the most far-reaching which life has in store for them. Bound up with the neglect to realise this is that curious relic of the monastic habit of thought which deprives boys, when herded together at school, of that which is one of the healthiest and most effective forces of home life—the presence and direct influence of Women. Besides the homelier aspect of 'mothering,' there is, for older boys, a special value in the respect for women that does so much

Not only to keep down the base in man
But teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man.

With this important point we may pass from *principles*—the conscious aims which distinguish the present scheme from most existing ones—to their application in *methods*.

Physical education receives its fair share of attention in most schools nowadays. Early hours have always been in vogue; and in I. **Physical training.** comparatively recent times plenty of good food and exercise have won their place among the things all schools are bound to furnish. Sleep,

food, and exercise are the chief bodily needs; and sufficient attention is paid to these in most schools to make them, on the whole, good schools of health.

At most schools games are the only form of physical exercise in vogue; **Games and manual work.** and there is a tendency to cricket, football, and the like being somewhat overdone, and to athletic prowess coming to be regarded as the main end of school-life. Many besides the late Professor Freeman have protested against the "athletic mania" of the day, and the feeling which once led Mr Ruskin to set some zealous disciples road-making instead of cricketing has made others, too, regret that the more elaborate and aristocratic sports should come to be held the only physical exercises worth a gentleman's attention. On these lines games tend to become a class-distinction, and to suggest a contempt for "work." It is this, in addition to the use and pleasurableness of all the manly crafts of eye and hand, that has given impetus to the idea of manual labour as an element in a liberal education. Some acquirement of manual skill should have place in every child's training. This is so far agreed that already a workshop forms part of the equipment of a great school, like a fives-court or a swimming-bath. But we must go further than this if the idea is to be made at all effective. We must find a regular place for the work in the time which would otherwise be absorbed either by books or by games. These will hold their own, but manual work will be put on the same level.

The two kinds of manual labour best suited to school purposes are **Agriculture and carpentry.** Carpentry, appealing as it does to the constructive instinct, and so allied both to art and engineering, has already won its place as a school subject. To bring out its full value, it must be taught systematically, and for practical and common purposes no less than as an introduction to engineering-work. Agriculture (which will generally mean market-gardening) has for school use many advantages. Children take to it readily; it is visibly productive for the common good; it is healthy outdoor work; and it helps the design of touching life at as many points as possible by giving boys a practical idea of what is, after all, the staple work of the world.

If manual work is alternated with brain-work, and in part substituted for it, there can be little fear of over-pressure either at books or games. But much also depends on a wise arrangement of the hours of work. Brain-work will come in the morning, bodily exercise in the afternoon; the evening will be given up to the lighter kinds of work—not preparation of lessons—and to music, indoor games, reading, and other humanizing influences. Roughly speaking there should be four hours of brain-work, four hours of more specially physical work, hand, eye and ear training, ten of sleep, and the remaining six to be divided between meals, the necessary intervals of the

day, and the time for games or other recreation. In summer an extra morning hour can be taken from sleep.

An important means of physical training, as of discipline, is drill. For its effect on body and mind alike few things are more valuable in a school than military drill; other exercises also should be used. Systems have been devised for special muscular development, and, like gymnastics, these have their value: but both have been more used in countries where games hold a less important place in school-training. A gymnasium, like other costly instruments, though serviceable, is a luxury not a necessity of teaching. If a boy learns to swim, run, jump, play the school-games, wrestle and box, and to do military evolutions in military fashion, he will not want special gymnastic training.

There are other things besides exercise that go to the gaining and maintenance of health, and it may be doubted whether the schools give enough **Personal habits.** care to these other habits of daily life on which so much depends. The school should set a standard in these things. Habits of cleanliness, the morning bath, regularity in the daily functions of the body, are as much worth attention at school as the boys' meals, or their hours of activity and rest. Of special importance are food and clothing. In these matters there have recently been vigorous agitations for reform; and most people, without going to extremes, admit that even the "faddists" have done good service in calling attention to the study of the effects of diet and clothing on health. Variety of food, greater use of grains, fruit and vegetables, and above all simplicity of preparation, are the chief requirements of diet, together with such an arrangement of hours as to ensure that food is taken in the right quantity when most required, i.e. sufficiently long before and sufficiently soon after mental or bodily exertion and the night's rest. In clothing, such principles as the use of wool, simplicity in the number and make of the different articles of dress, and attention to freedom of movement and growth, are especially applicable to the clothing of boys. These things must not be sacrificed to appearance; but of course neatness and appearance have too much to do with taste and character to be left out of account.

Summing up, then, a plan of physical education which presupposes country life and the possibility of dispensing with a good deal of restraint:—to live simply, to be well nourished, to be much in the open air, outdoor work as well as play, ordered habits of life, and attention to little things, are the best means of developing a healthy human being. The main things are healthy habits; but no physical education is complete that does not give some knowledge of the laws that govern the life and functions of the body, and punish its abuse. All cannot be made wise, but all can be made conscious of the difference between wisdom and folly, and saved from being fools through ignorance.

Passing from the means of Physical Training to those of Mental, at the outset II. Mental training. it may be admitted that the subject is of little moment compared with the way it is taught. Common experience will probably supply proofs enough of this statement. But a good many of the points at issue between the champions of 'classical' and 'modern' education have been obscured by leaving this out of account. Grammar and chemistry alike may be so handled as to make them of the highest educational value, or of less than none.

There is some knowledge that is commonly agreed to be necessary for ordinary 'civilized' life; beyond that lies the vague region that we call 'culture,' into which we should like our children at least to make excursions. What then is the necessary equipment of civilized life, of every educated human being? Reading, writing, account-keeping, correct speech and spelling; elementary knowledge of geography, of the machinery and laws of the State, and of natural laws; elementary training in arithmetic and grammar; are surely the minimum of education to be given to every child that is to lead a really 'civilized' life. And this minimum every well-taught child, of average health and powers, could have got at 12 years old; leaving the remaining years of school life not only for deepening and increasing the knowledge and skill already gained, but for advancing into the further regions of culture, in which lie the arts, languages, literature, history and its allied sciences, the various branches of mathematics, and of natural science; in which regions selection is necessary from the first, and grows increasingly imperative with approach of the professional education.

In determining the range of school-studies, and assigning their relative importance, age is one of the conditions. It would be a mistake to adopt a rigid system with age limits, and fit all children to it in Procrustean fashion. Constitutional hindrances as well as unusual powers break through all theoretic classification. Still it is possible to strike an average, if only as a standard and test of work; and classes should, as far as possible, be arranged by age, and age decide the nature and

The three stages of school. difficulty of the work done. School-life may be regarded as composed of three stages. The first (roughly from 9 to 12)—if it begins still earlier, there should be a Kindergarten stage, or its equivalent—is the merely preparatory stage of acquiring the instruments of learning, and the elements of knowledge. In the next stage (12—15), the range of culture should be as wide as is consistent with thoroughness of training, more time being devoted to those subjects that afford the best mental discipline; while in the third stage (15—18), the range should be narrowed and the powers concentrated on the subjects of more special importance for the professional training, whether at the University or elsewhere.

This is not, perhaps, the usual method of procedure, to give general culture before special training; it is certainly opposed to the practice of setting small boys to learn endless grammar, with the object, in the future, of reading Latin and

Greek. From it follow several deductions: as that boys should not be sent young to 'classical' or other schools of narrow range; that public schools, like the Universities, must offer more lines of training, upon the same footing as language, or take a different place, as specialist and class-schools, to that they have hitherto held, as exponents of a liberal education. But even as things are, is it so absurd to insist on the need of a general education up to a certain age instead of specializing from the start? Even if the object is to produce a 'scholar' (in the old sense of the word), is it necessary to occupy all the school-years in dreary grammar and translation and exercise, until at last the literary sense wakes up? Surely, in the interests of scholarship itself, this is waste of time and energy. Let language be taught, most assuredly, and let Latin (and later, Greek) be the chief instrument of language-teaching; but let it be later, when the mind is better able to deal with the problems of language, and the literary sense is waked or waking; instead of wasting precious years and giving a distaste for the most fascinating but least superficially attractive of studies. And the curiosity and interest of children requires to be satisfied, not repressed. To the child the thing told is of far more interest and importance than the way of telling it, and the study of visible objects than the study of words. We gain most by following nature; and though there is no royal road to learning, all of flowers, it is not always the stoniest path that calls forth most effort or leads furthest. And again, it is only by a wide range of study that a boy's powers can be properly tested, and the most suitable line of specialization determined. Who does not remember the failures at school,—sorry examples, most of them, of the mistake of trying to fit all in the same mould?

Therefore on every account it is necessary to give a general course of training to all before the special study of language or natural science or mathematics, &c. occupies most of a boy's time and effort. This should include something of them all, and grow out of the earlier course. Music and drawing; geography, history, and some branch or branches of natural science; a modern language and Latin; and algebra and geometry as well as arithmetic, must be included. A large programme, but not beyond a boy's powers.

But the main lines being mapped out, both courses require consideration more in detail.

By the age of 9, a child should be able to read, write and spell without difficulty, and well; but this is seldom the case, and the first From 9 to 12. business of school is to see that these elementary arts are thoroughly mastered. Of equal importance is the mastery of the elementary stages of arithmetic, and the practice of account-keeping (on however small a scale), as training in accuracy and in honesty. Music and drawing should also be begun as early as possible. Singing (as is recognised in Board Schools if not in Public Schools) is an essential part of education, and every child's voice and ear can be trained sufficiently for this, with immense gain both in keenness of ear, in sense of rhythm and time, and, not least, in co-operation. Instrumental

music, on the other hand, should be a matter of individual choice; in some cases of the utmost value, in others it would seem to be mere misuse of time. Drawing again must be taught to all (not necessarily to all equally), for the training it gives in observation and taste, and manual skill, as well as for its intrinsic usefulness. Model drawing is far more useful, and far more interesting, to children than drawing from copies or freehand; and simple geometrical and scale-drawing is the best introduction to geometry and several branches of practical work.

A child's perceptive faculties are active long before his reasoning powers wake. This is the determining fact in the early stages of education. Before we can teach him to think we must set him to do something, and give him a good deal of miscellaneous knowledge, satisfying thereby his special characteristics of restlessness and curiosity. This latter shows itself in appetite for stories and facts; and a large part of early teaching should take advantage of this. History, Geography, including Physical Geography—the best of all introductions to natural science—together with occasional miscellaneous lessons on common objects or topics, will supply what is wanted. Of course the history and geography lessons must not be mere stories and descriptions. In children the memory is strong, and names, with a few dates and statistics, must be systematically learnt; but never as mere memory or task-work, to be dropped out of the mind as fast as shovelled in, or to remain, like boulders on a hill-side, memorials of blind force. These lessons must also include some teaching of the elementary notions of government and the means by which it is carried out; and the knowledge must be grouped round striking characters and important events, rather than made continuous.

But thought must be called into use and the reasoning powers developed as well as the desire for knowledge satisfied. For this the two best instruments in the teachers' hands are without doubt mathematics and language. Arithmetic has so many obvious uses besides this that it is taught in every school; it is important however that it should be so taught as to serve this end. Elementary geometry, especially if taught in connection with drawing, is also of great value in this stage. The use of language-training is a vexed question. Much harm has been done by beginning with Latin instead of with English, and obscuring the whole subject of grammar with an unintelligible nomenclature. For many reasons Latin is the best language for grammatical study; but the meaning and use of grammar must be understood before a Latin book is opened.

All the elements of grammar can be learnt from English, and, what is even more important, can be drawn out of a child's own mind by skilful questioning. The laws of speech, which are the laws of thought, are as fixed and universal as any other natural laws, and must be evolved from the facts within a child's own experience, i.e. the methods of his everyday talk. Their ordered working can be best studied in other languages; and indeed it is only by the comparison of the methods of different languages

that their action can be appreciated. But the laws themselves must be first understood, if there is not to be dreary waste of time and hopeless drudgery. It is possible to make a Latin sentence as interesting as a game; but no game would be interesting if one had to spend months in learning technical names and apparently unconnected facts as preparation. So Latin must be left till a later stage; and the elements of grammar taught in English, with great benefit to the knowledge of one's own tongue, in which we English are so markedly inferior to

Modern languages. the French. As for modern languages, the object of teaching them is quite different, and so should be the method. They are mainly wanted for use as means of communication, and for reading. They should therefore be taught conversationally, and the grammatical side kept in the background till the child has a sufficient body of fact acquired by experience to allow of grammatical analysis. A living language must be taught as a living language, whereas the main educational value of a dead one is as subject for scientific dissection. French or German (in some cases both) should therefore be begun before Latin, and made at first mainly a matter of memory of sounds and phrases (to be written as well as spoken), with a view rather to ease of pronunciation and fluency than scientific study. This coming later, side by side with the study of Latin, will be the best training in comparative grammar and the other branches of the science of language. And finally some training should be given in oral and written composition, the connection of ideas, and use of stops; the simpler the better.

After the age of 12 there should be no further need of special attention to the mechanical and elementary arts, except such as can be given indirectly in public reading, recitation, acting, and in the rest of the work. An increasingly large space should be made for drawing and music. Drawing, imaginative and mechanical, trains many faculties, and ought to be one of the chief instruments of education. Music, too, can hardly be overrated as an educational influence, both to learner and listener. As training for the intelligence, the feelings, the hand, and the ear, it is equally valuable, if not taught as a mere accomplishment or a meaningless drudgery. Music therefore must not be a somewhat despised 'extra,' relegated to odd moments, but must, in different forms, be an integral part of the daily routine. One great advantage it has over drawing, the possibility of concerted work. Even instrumental playing, if there be some range of instruments chosen, ceases to be isolated effort; and orchestral playing, like class-singing, ought to be one of the recognised means of education, whether we consider their value in school or in after life.

In all directions, earlier studies should broaden as well as deepen. Account-
Geography and History. keeping may become book-keeping; Geography and History must become more comprehensive and systematic in treatment, and Physical Geography must change into more definite work in Natural Science. Geography must be treated more from the historical and commercial standpoint, History from the political and social; but, even at this stage, it is more important

to give a wide and accurate basis of facts for future generalization than to force upon children generalizations and principles for which they are not ready, which give them a distaste for the subject, and are of no value to them if presented in the form of political dogmas. Also the chief economic laws must be taught and illustrated, as largely as possible from facts within a boy's own experience.

What particular branches of natural science should be taught admits of much question. As it is taught no less for the training in inductive **Natural Science.** methods than for the knowledge of the facts themselves, it is evident that it should be as largely as possible experimental, and deal with facts or things of common experience. Hence, for example, botany is a better school-subject than geology. Chemistry, again, an admirable subject for mental training, demands, if it is not to become the most mechanical of cram-work, an extensive laboratory and apparatus, which cannot be instantly provided. But the fact is, it is a great mistake to narrow science-teaching to one special branch, or to suppose that no experiments can be made without costly apparatus. The best teaching is that which shows the connection between the different branches, and the unity of natural laws. This can only be done with a fairly wide range; and Physics, perhaps the best for a school-course, must be treated in elastic fashion. In walking through a strange country, though we choose one road, we do not keep our eyes to it exclusively, and occasionally make digressions. So in science-teaching, our aim should be to give a boy some notion of the world and the forces at work around him rather than to make him a specialist in acoustics or chemical analysis. The ordinary things of daily life will furnish the teacher with facts and experiments enough, and the learner with training in accurate observation, inductive reasoning, and application of principles—in a word, scientific method. Specially important is some knowledge of Physiology, as basis of a real Health-science reaching far into the region of conduct and embodied in the daily habits of life.

Language-teaching, to be thorough, should certainly include some study of **Language: the Latin.** We had better give up the idea that Latin is studied at **place of the classics.** school for the sake of the literature. Not one boy in ten ever reaches at school the point at which it becomes literature to him, or goes on to it afterwards. That one will soon show his taste for literature in other things, and should certainly be encouraged in Latin, and Greek too, for in no other way can literary taste get such training. But for the other nine the main value of Latin is in the process of language-study, and the literary value must be brought to them in readings, stories, translations, plays. This admitted, Latin will hold a much smaller place in school-work for most boys than hitherto. But it should have a place for all. No language so well illustrates the laws of language, or is so useful both in discipline of style and for the better understanding of modern languages, especially our own. This last consideration marks it out as more valuable for school-purposes than Greek which else is in every way its superior. The right method of learning Latin is by synthesis; grammar,

composition and translation proceeding side by side from the most elementary to the highest stages, each piece of knowledge, as gained, taking its place like a brick in the structure. After Latin has been begun, all grammar lessons should be comparative, English and French or German usages being set beside the corresponding Latin inflections or constructions, and derivations traced out, and the different degrees of heredity in French and English shown. In modern languages conversational lessons are still the most important, though translation and easy composition should be added gradually, and grammatical peculiarities dealt with. Literature, as such, can but rarely be made a class-subject. Its real place is out of class. Translations bring all the best of ancient and modern literature within reach; it only remains to make careful choice of pieces not altogether beyond a child's taste and comprehension. Acting, recitation and lectures will also have their place; but a chief place in the evening hour will be held by reading aloud while quiet occupations go on.

Of the domain of pure science not much need be said. Arithmetic, Algebra and Geometry must form a considerable part of any complete **Pure Science.** education. They must be so taught as to show their essential unity, and to call out reasoning power, not mere dexterity in tricks for solving problems. Geometry like Arithmetic has its practical side, of the utmost importance; and as much as possible should be done in the way of practical application.

Is this course altogether beyond the powers of a boy from 12 to 15? Given four hours a day or more of Latin grammar and memory-work, the answer must be yes. Given interests roused and natural inclinations satisfied, or at least not repressed, it surely need not be so. But how can so many subjects possibly be brought in, and with only four or at most five hours' brain-work too? Well, putting aside drawing and music as entirely different to pure brain-work, there are two hours a day for language-teaching, and an hour apiece for History, Natural Science and Mathematics. Of course it would be absurd to teach, or rather pretend to teach, half a dozen different sciences in the week; but in three years there is time for one to grow out of another and for much ground to be covered without desultoriness. It is heaped-up unorganized detail that is vague, be the range of it broad or narrow.

But, as said at the outset, the subject taught is of less moment than the **Methods of teaching.** way in which it is taught. Little by little, since the days of Rousseau and Pestalozzi, we are coming to recognize that there are right and wrong methods in teaching as in the other arts. No art can be learnt by rule, but all practice must be guided by a few far-reaching principles. Of these the most important is to begin with the child's own knowledge, and proceed in every case from facts within his own experience to those beyond it, from examples to rules, from things to definitions. And the second is to make the child an active, not a passive learner; not to state facts, rules or results,

but to evoke them from the child by experiment and by guiding his own efforts. It is as great a mistake merely to lecture and tell facts or laws as to set so many pages to be learnt by heart. The first thing is to rouse interest, without which there will be no real work done; but this is only a means to call the child's faculties into play, by which alone the work can be done. What is wanted is a substitution of the mountain-path for the tread-mill.

As to the training of character, it must be remembered to begin with that perhaps nothing has so much to do with the shaping of a boy's view of life as the motive of action held up before him and spirit.

III. Character training: public spirit. forced upon him by those who are the chief powers in his little world. If the chief motive of society at large is self-interest, showing itself in the thousand forms of competition, it is small wonder that self-interest has been made the mainspring of school-life also, and that competition regulates it throughout. Hence both overwork and neglect, trickery and deceit, and the mad chase for knowledge, or the appearance of knowledge, at any cost. These things are not impossible where there is no competition, but at least they are not fostered. Marks, prizes, certificates, scholarships, all are part of the same machinery.—But (it will be said) take away these things and you take away all inducement to work.—True, if you do not put anything else in their place: though it is only the clever minority, be it remembered, who will miss the spur; for marks and prizes have very little influence on the rank and file. Fear has more; and as long as there are colts to break in there will be whips as well as reins. But after all boys are not merely animals, if they are not treated as such. It is quite possible to stimulate and gauge the work of a class without marks and prizes; and in this and all other school-arrangements the ultimate influence must be considered more than immediate convenience or superficial attractiveness. To substitute for self-interest the common interest, for desire of gain the sense of duty, and for selfishness public spirit, is the teacher's highest task; and the outward forms of school-life must not belie his words, and inculcate other lessons.

The common life of the boys at a boarding-school is, in the long run, their chief training. According as this, and its interests, pursuits, ideals and unwritten laws, with the habits of thought and action produced, are noble or mean, so is the type of character it turns out. A school of low tone may be a furnace for tempering the finest steel: it is assuredly a centre of corruption and ruin. In another state of society the ideal system of education would probably be

Common life and the day-school question. large day-schools, thus making use of the different influences of school and home-life. But under present conditions this is, in most cases, an impossibility; and there are some points in which a boarding-school has distinct and important advantages. In the first

place, the educational system, whatever it be, is much more completely and efficiently carried out when the whole of the daily life is controlled and organized by the school. This, from the Teacher's stand-point, is of the first importance, for the formation of habits and training of character. And secondly, the common life, the real training of school, is much more complete when the boys are together not only in classes and occasionally in games, but also at meals, in the various out-of-class occupations of the day, and in the dormitories. The sense of common life is worth insisting on in many ways, in dress and drill as well as in common games and occupations, for its influence on a boy's whole life. In school the narrow limits of a child's home-life are for the first time passed, and a wider social ideal brought into his ken. On this ideal and the way it affects, consciously or unconsciously, his thought and action, much of his later public life depends. Like all the most important matters, it is a question of little things. The absence of prizes and other individual incentives to action, and the entire absence of surveillance and suspicion, on the negative side; on the positive, the completest frankness of relationship, trust where trust is possible, common rewards for common success, common utility made the aim in individual work in workshop and garden as well as playing-field, the habit of self-reliance in matters of personal service usually left to others (such as making one's own bed and mending one's own clothes, to take two homely instances), and the management or partial management, under direction, of special departments such as games, books &c.; these things, wisely used, may do much. The sense of responsibility is of gradual growth, and requires training. The first lesson a child must learn is absolute obedience to authority. Then, by calling reason and affection into play, obedience becomes rational and willing, and the learner becomes in some degree a teacher, and can be trusted with a measure of direction. The day must be full of occupation, for children have to be taught how to use their time; but there must also be times without a fixed occupation, for individual tastes to assert themselves and for self-development.

Part of the common life of a boarding-school, and not the least important, is that of the dormitories. It is a great mistake to divide these and try to isolate boys, young boys especially. They lead a far healthier happier life in open dormitories, if not left too much to themselves; and here is one of the best fields for teaching responsibility and mutual help.

The difficult question of school morality has been glanced at already. It is not ignorance of wrong or mere head-knowledge of right that will keep a boy or man from going wrong. Not all the precautions or sermons in the world will do any good if the feelings are left untouched, and the tree of knowledge forbidden. In this as in most things it is wisest to tell the truth. Much harm is done by idleness, and if the day is filled with healthy occupations and healthy interests, there is less fear of unhealthiness of mind. But this alone is not enough. Healthy habits will do much to keep the mind

School Morality.

clean; but the problem is to control and direct the forces of life, not to repress or merely prevent their misdirection. Here then the aim is so to use and train the affections that they shall be the teachers of all highest effort and noble life. For "perfect love casts out" not only fear, but all the devils. So that the test of a pure and healthy school will be the amount of affection between the members of it, the happy comradeship that gives school-days their almost irrecoverable charm.

The great fault of boarding-schools is the lack of the humanizing influences of womanly influence home, woman's presence and gracious ways, wider interests than a need of school life. the mere boy's work and play, and the household beauty and order that are not characteristic of places given up to boys. Schools are too much of barracks, different both in the exteriors and tone of life from home. We want our boys to grow up manly, not to be too much 'coddled'; but that does not mean that we want them to be 'young barbarians,' despising everything better than themselves. A bare, dirty class-room is not an attractive 'temple of learning,' and a bare, uncomfortable house with its contrast to home makes school a place of drudgery and home a place of self-indulgence. There must be nothing of luxury about a school, but something of comfort and beauty there must be, something to please the eye and rouse the imagination. And above all there must be woman's voice and woman's care, and not in household-work only, but in class and hours of recreation. Music and pictures and flowers must not be things altogether outside boy-life, or such association with older people as teaches the habits of courtesy and gentleness. 'Manners makyth man' is true, even in the narrow modern sense; entirely true in the old sense in which, as to the Roman, manners and morals were one; for, be it said once more, it is the daily habits of life that mould character. So in a school that is to turn out real and not sham-manly boys there will be abundant womanly influences, enough to raise the boy's ideal above the prize-ring and the music-hall, present at the same meals and the same pursuits, and taking part in evenings of social amusement that will teach boys to enjoy what is above their ordinary thoughts, and to look sometimes beyond the playground fence.

A word, lastly, of religious education. No educational problem has been so Religious teaching fiercely discussed as that of religious teaching. Conscience clauses, secular and sectarian schools are the result, for the assumption has been that religious teaching means the teaching of theological dogmas. One man, the noblest of all educators, has gone to the heart of the matter. "If the religious element does not run through the whole of education, this element will have little influence on the life; it remains formal or isolated," said Pestalozzi. With formal or isolated religion, intellectual beliefs and theological questions that puzzle learned men, the teacher will have nothing to do. These are not the religion that permeates and vitalizes life, the breath of existence. That is the feeling that prompts and directs action, that shapes ideals, that gives strength of endurance and purpose;

that finds expression not only in psalms and hymns and spiritual songs, nor even in 'good works,' but in the daily life with its infinite possibilities of worship and art and labour and love. As for "services," there is a sort of service to which no opinion can object, in which the honouring of what is good and great is associated with the expression of thankful happiness and hope and asking for help; at which it will be possible to bring into a boy's life whatever has been most nobly and beautifully thought and said concerning the forces that govern human destiny and human action: the words and records of the great Teachers, and above all of the one greatest Teacher. The things that all are agreed upon are surely of more value, at least for the young, than the things that some dispute. Children will come to question whatever is taught them as dogma: but habits of reverence and love for what is noble and beautiful will not drop out of the mind, or leave the life empty, without hope or motive. And so of religious teaching, if religious teaching means Jewish history, collect-learning, the critical study of a Greek text, or insistence on certain 'religious' forms, there will be little. If it means all such teaching as may make us understand better and wish and strive more earnestly for what we daily pray for, "Thy kingdom come, Thy will be done," there will (it is hoped) be little else. So far from being old and worn out, Christianity—the spirit of Christ—has, in ever-changing forms, its chief work still to do. In all departments of life, the life of the community as well as of the individual, it has still to work out its undying message of Freedom and Justice and Love.

And to make men more free, more just, more loving, is true Education: to which end the best of Rules and Systems that we can draw up must humbly be subservient.

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WORSHIP, ART, LABOUR, LOVE, THESE MAKE MEN'S LIVES.

